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REVIEWS OF BOOKS

Religions of Primitive Peoples. By DANIEL G. BRINTON, A.M., M.D., LL.D., Professor of American Archaeology and Linguistics in the University of Pennsylvania. (New York and London : G. P. Putnam's Sons. 1897. Pp. xiv, 264.)

UNITING the historic, comparative and psychological methods, and with opulent reference to religious phenomena found among Occidental nature-peoples, Dr. Brinton, in large part, leaves in the background the Semitic, Indic, Egyptian and other religions, though frequent judgments of insight and great value are expressed concerning the religions of the Orient. As he is one of the leading folk-lorists and anthropologists of America, naturally emphasis is placed upon data gathered from fields in which he is an illustrious expert.

In Lecture I. Dr. Brinton thinks the expression "Science of Religion" is premature, and prefers to regard his work as "a study of religions according to scientific methods."

Primitive peoples, so far from being the earliest men on the planet, are rather the "earliest of a given race or tribe of whom the ethnologist has trusty information." The resemblance of primitive religious ideas is the result not of borrowing by one race from another, nor of historic relations, but springs from the fundamental psychic unity of man.

Savagery is the childhood of humanity ; but the savage is not so much a child, as he is an "uncultivated and ignorant adult," a creature of great nervous susceptibility, accepting ideas without reasoning, and capable in a new environment of certain explosions of intelligence, thus revealing a marvellous capacity for knowledge.

The author, while holding that religion is a universal phenomenon, hesitates to think that palaeolithic man could give objective expression to religious feeling. In his ascent from a lower order, there must have been a stage in which he possessed no religious consciousness. Here it may be remarked upon this statement of Dr. Brinton, that obviously man cannot be said to have a religious consciousness before he arrives at the human stage, and that when the hour of human self-consciousness is struck, religious consciousness is coeval with it, for the religious capacity is inherent in his soul from the first.

Lecture II. deals with the psychological development of religion, and relates the subjective to the empirical sources of religious feeling, much in favor of the latter. The author holds with most writers upon primitive religion that by early men agency or will is discerned in the motions of natural objects, that naturism, animism and impressions of the vast non-finite were potent factors of development. But as he pro-

ceeds his psychology becomes, we think, somewhat irresolute and the subjective and objective factors are not as clearly differentiated as one could desire. One may cordially agree with him that "Conscious Volition is the ultimate source of all Force," and that "man is in communication with it," that "there is a *Deus in nobis*," and that our minds "vibrate in unison" with "overtones from the harmonies of the Universal Intelligence." The route from man's personality, or will as causation, to the ground-will of the world and man, is, from the present writer's point of view, an easier passage, than by the way of the monism of Mr. Romanes, which Dr. Brinton seems to favor. Monism is a fascinating but unsatisfactory metaphysic. Mr. Romanes concedes that monism does not lead necessarily beyond pure agnosticism, and from monism one may arrive at either theism or atheism. Monism rests upon the doctrine of an exact quantitative and qualitative parallelism between mind and matter, a doctrine which is still under fire. Without theistic monism, religion would seem to have no adequate explanation. To hold that mind and motion (or matter) are the same thing with two faces, that mental and physical processes are the same, may be of service to derive, empirically, religious feeling from "sub-consciousness," and thus account for abnormal phenomena of religious excitation, but this explanation of shamanism and medicine-rites is secured at the cost of deriving all divine ideals from "auto-suggestion," and of sinking the distinction between the theopathic and the pathologic elements of religion. I am not sure that Dr. Brinton does not rise clearly above this empirical monistic point of view in his italicised statement that man is in communication with a "Conscious Volition." Dr. C. P. Tiele is certainly wrong in saying that Dr. Brinton has sought for the mainspring of religious inspiration in sexual life, but not perhaps so far wrong in saying, that "he has associated it with hysteria."

In Lecture III. religious expression in the word, in magical use of names and phrases, is illustrated by many facts. In Lecture IV. expression of religion in the object, in the worship of the four elements, of stones, trees, animals, and in the genesiac cults, is comprehensively treated. Totemic animals or eponymous ancestors of clans are not to be taken as animals literally, but as mythical ancient beings, of supernatural character, known through revelation or invented by elders of the clan; and thus from the myth sprang the relationship.

In Lecture V. the rite is correctly based upon the myth and not the myth upon the rite. Dr. Tiele (spelled wrongly in the book) takes this view in the *Gifford Lectures* (I. 23) contrary to the view of Dr. W. Robertson Smith.

In Lecture VI. Dr. Brinton traces the lines of development, first, in the social bond, secondly, in the family and the position of woman. In the preceding lecture, he denies that promiscuity and communal marriage have a scintilla of evidence for their existence. The matriarchate and patriarchate both existed as matters of local accident. Thirdly, he traces the lines of development in the growth of jurisprudence, fourthly of

ethics, fifthly of positive knowledge (or science), sixthly of the arts, and seventhly of independent individual life.

One regrets the remark (p. 230) that "in all religions, and in the essence of religion itself, there lies concealed a contempt for the merely ethical, as compared with the mystical in life," and Dr. Brinton seems to accept a perpetual antithesis between religion and science. "Science is from the conscious, and religion is from the sub-conscious, intelligence." Thus religion is placed at all times in "antagonism to universal ethics" and to science. If this is true it is all over, we must think, with a science of religion, and a philosophy of religion as well. But that there is now a rapprochement of science and religion must be conceded. Science is becoming metaphysical, and religious philosophy is inductive in method.

The book is a valuable contribution to the study of religion. The distinguished author enriches our knowledge with many facts from his own field of research. The printing is excellent, and the form of the book attractive, like all those issued from the house of Putnam's.

CHARLES MELLEN TYLER.

Nippur, or Explorations and Adventures on the Euphrates; the Narrative of the University of Pennsylvania Expedition to Babylonia in the Years 1888-1890. By JOHN PUNNETT PETERS, Ph.D., Sc.D., D.D., Director of the Expedition. With Illustrations and Maps. (New York: G. P. Putnam's Sons. 1897. Two vols., pp. xv, 375; x, 420.)

THIS book is interesting from several points of view. It is an entertaining and instructive account of travel and adventure. It describes the beginning of a series of explorations of great significance, not yet completed. It also records specific discoveries of enduring value.

Under the head of travel and adventure falls the larger part of the narrative. It includes the account of two separate journeys from America to Babylonia. Constantinople is viewed with the eyes of one detained in it by the weary process of securing an *iradé*, or permission to excavate. Hamdy Bey, the enlightened director of the Imperial Museum at Stamboul, is mentioned in terms of warm appreciation. The ride down the Euphrates is vividly described. It was aside from the author's main purpose to make contributions to geography, ancient or modern, but he has used carefully the standard accounts of Chesney and Ainsworth, and noted, quite simply and definitely, the cases where his observations differed from theirs. He also devotes an Excursus (Vol. I., Appendix E) to a brief sketch of the history of our geographical knowledge of the Euphrates. The identification of *Kal'at Dibse*, on the Euphrates, in Lat. c. 35° 55' N., Long. c. 38° 20' E., with the Græco-Latin Thapsacus, and Hebrew Tiphseh, was made by him on his first journey, and has every mark of correctness. He speaks intelligently of the condition of the various towns and villages through which he passed. He closely